

You can't live wrong and die right.

The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."--Isaiah 8:20

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 31, NUMBER 34

ASHLAND, KENTUCKY, OCTOBER 6, 1962

WHOLE NUMBER 1255

Message to Sinners--

By Charles Spurgeon

Divine Pardon by Divine Grace



C. H. SPURGEON

even I, am he that blot out
transgressions, for mine
ake, and will not remember
sins."--Isaiah 43:25.
pardon is the only for-
possible; for no one can
sin but God only, and it
is not whether a Roman
Priest, or any other
shall say in the name of
I absolve thee from thy
gressions," it is abominable
emy. If a man has offend-
I can forgive him, but if
offended God I cannot
him. The only discharge
is pardon by God; but
this is the only pardon nec-

creatures' forgiveness—it would
not be necessary that I should
have it to enter heaven. If God
says, I forgive thee, that is
enough.
It is only God that can forgive
satisfactorily; because no human
pardon can ease the troubled con-
science. The self-righteous Phari-
see may be content to give him-
self into the hands of a priest to
be rocked to sleep in the cradle
of delusion, but the poor con-
vinced sinner wants something
more than the arrogant dictum of
a priest—ten thousand of them,
with all their enchantments, he
feels to be all in vain, unless

Jehovah himself shall say, "I have
blotted out thy sins for mine
own sake."
It is surprising forgiveness for
the text speaks as if God himself
were surprised that such sins
should be remitted: "I, even I;"
it is so surprising that it is re-
peated in this way, lest any of us
should doubt it. And it is amazing
to the poor sinner when first
awakened to his sin and danger.
It seems to be too good to be true,
and he "wonders to feel his own
hardness depart," the mercy of-
fered is so overwhelming.
It is said that Alexander, when-
ever he attacked a city, put a

light before the gate of it; and if
the inhabitants surrendered be-
fore the light was burnt out, he
spared them; but if the light went
out first, he put them all to death.
But our Master is more merciful
than this; for if he had manifested
grace only while a small light
would burn, where should we
have been? There be some here
seventy or eighty years of age,
and God has mercy on you still;
but there is a light you know
which when once quenched, ex-
tinguishes all hope of pardon —
the light of life.

"No Sorrow There"

No sorrow there in yonder clime,
Beyond the troubled waves of time;
No dreary nights nor weeping eyes,
No aching hearts, nor broken ties.
Ah, who would dwell forever here,
Away from those we hold so dear--
Away from Him whose wondrous love
Prepares for us a home above?
A little while our watch to keep,
A little while to wake and sleep,
To bear the Cross, endure the pain--
And then with Christ forever reign.

--Fanny Crosby

See then, grey-headed man, thy
candle is burnt almost to the soc-
ket — it has but the snuff left.
Seventy years thou hast been liv-
ing in sin, and yet mercy waits

on thee; but thou shalt soon de-
part, and mark me, there is no
hope for thee then. But surpris-
ing in sin, and yet mercy waits
(Continued on page 8, column 4)

The Lessons We Learn From Death

A Funeral Sermon
By BOB L. ROSS

Text: I Cor. 15:51-57

The poet Washington Irving de-
scribed death as "the only sor-
row from which we refuse to be
divorced."

Truly, death is a sorrowful
event for human beings. We don't
like to lose our friends and loved
ones, even when we know they
are God's children and are pass-
ing to a better land. If we could
but dwell in that land for only
a brief moment, however, I'm
sure we would shout for joy when
God's people throw off the old
mortal body of death and enter
into the presence of the Lord.
But we are still in the flesh and
though we have a Scriptural
knowledge of the future, we are
unable to dispel the grief and

sorrow that go along with death.
But thanks be to our Lord, we
need not sorrow as those who
have no hope (I Thess. 4:13).
While we certainly are sorrow-
ful at the passing of loved ones
and friends, we do not sorrow as
if this is the end. We have the
hope of the resurrection and the
glories that shall be ours in it. We
do not say an eternal good-bye to
believers at death, but we only
say, "I'll see you after a while."
Death is not only a sorrowful
event, but it should be a very
sobering one to everyone left be-
hind. It has many lessons and at
one time or another in life we
all are subjected to death as a
teacher.

I. All Die

Death teaches us the solemn,
fearful truth that every human
being shall have the experience
of departing this life.

"Seeing his days are determ-
ined, the number of his months
are with thee, thou hast appointed
(Continued on page 7, column 4)

THE SECOND COMMANDMENT

THOMAS WATSON
(Died in 1689)

Thou shalt not make unto thee
any graven image."--Exodus 20:4.
The first commandment wor-
shipping a false god is forbidden;
the second, worshipping the
god in a false manner.

Thou shalt not make unto thee
any graven image." This doesn't
mean making an image for civil
use. Whose is this image and su-
perstition? They say unto him,
"Whose is this image and su-
perstition?" (Matt. 22:20). But
the commandment forbids setting
up an image for religious use or
the likeness of any thing,"
statues, portraits, shapes, im-

ages of God, whether by effigies
or pictures, are here forbidden.
"Take heed lest ye corrupt your-
selves, and make the similitude
of any figure." (Deut. 4:15). God
is to be adored in the heart, not
painted to the eye.

"Thou shalt not bow down to
them." The intent of making im-
ages and pictures is to worship
them. No sooner was Nebuchad-

nezzar's golden image set up, but
all the people fell down and wor-
shipped it. (Dan. 3:7). God for-
bids such prostrating ourselves
before an idol. The thing pro-
hibited in this commandment is
image-worship. To set up an im-
age to represent God is debasing
Him. If any one should make im-
ages of snakes or spiders, saying
he did it to represent his prince,
(Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER TWENTY-ONE: "PAUL AND SIN'S WAGES"

"For the wages of sin is death;
but the gift of God is eternal life
through Jesus Christ our Lord."
--Rom. 6:23.

When God put Adam and Eve
in the Garden of Eden, they never
knew the meaning of death; and
if sin hadn't entered into the
human family, Adam and Eve
would never have known one
thing about death. In fact, if sin
hadn't entered into the Garden
of Eden there never would have
been a funeral. Nobody would
have died anywhere if it hadn't
been that sin entered the human
family. However, as a result of
sin, death passed upon all men,
for all have sinned. Paul tells
us in our text that the wages of
sin is death. There never would
have been anybody die; there
never would have been anybody
get sick; there never would have
been a funeral; there never would

have been any physical death; these words tonight.
and certainly there never would
have been any spiritual death if
sin hadn't become a reality in the
Garden of Eden.

A few days ago when I was
talking to Johnny and Joel, my
little grandsons, about school,
Johnny jokingly said, "Don't use
that word; that is a bad word."
I guess along about this time of
the year — just as school be-
gins—the majority of boys and
girls think that the word "school"
is a bad word, and I am not sure
but some of the teachers think
the same thing. All seriously, be-
sinner. When I did so, I noticed
that she colored unusually. Some
six months passed, and of course
in that length of time, in the
taking of dictation, she had learn-
ed quite a bit by way of head
knowledge as to the Word of
(Continued on page 2, column 3)

DEPRAVITY.

The majority of people like to
think themselves somewhat good.
I am satisfied that the majority
of folk are more or less offended
when they are told that they are
depraved human beings. I never
shall forget a girl whom I hired
to work for me a great number
of years ago. The first day that
she was in the office I asked her
as to her spiritual estate, and
somehow I referred to her as a
sinner. When I did so, I noticed
that she colored unusually. Some
six months passed, and of course
in that length of time, in the
taking of dictation, she had learn-
ed quite a bit by way of head
knowledge as to the Word of
(Continued on page 2, column 3)

ARE YOU GUILTY OF THIS?

Suppose that you leave your
home some day by just walking
for three or four weeks or
months. You don't help your wife
for the children; you leave
them to get by except
they may do for themselves.
You are not concerned about
the rent is paid, the food to eat, or the other
things are met.
One morning, you
wake up about breakfast time and
find where your breakfast is,
and you have no explanation to your
children. You feel no
concern for your behavior and do
not think that you have repented.
MANY WIVES WOULD
FOR A HUSBAND? Or,
many husbands would put
a wife who did something
wrong there are members of the
(Continued on page 8, column 5)

A CHILD IS KIDNAPPED

Last Sunday I witnessed a dar-
ing daylight kidnapping. It was
almost 10:45 when a well-dressed
woman snatched a little boy from
his room in Sunday School and
hurried him out the door.

Her husband, disguised in old
clothing and a 24 hours growth
of beard, pulled up beside the
church building. He had the door
open and the motor running as
the mother lifted the six-year
old child into the waiting car.

Several witnesses saw them
speed away from the church just
as the worship service was to
start. The couple was not identi-
fied.

The fact is that this mother
thought her young son couldn't
sit still for an hour in church.
Yet he attends school regularly
and the theater frequently and
manages quite well. Many, many
times the child who does not like
to go to church is influenced and
conditioned by older relatives.—
Author Unknown.

"FIFTY YEARS IN THE CHURCH OR ROME."

The Bishop's Command

By CHARLES CHINIQUY

(Selections by L. E. Jarrell,
Lordsburg, New Mexico)

A few minutes after this our superior entered to kindly enquire how we had rested the night before. Having thanked him for his kindness, I opened the volumes of Dens and Liguori which were on our table, and, with a blush, putting my fingers on one of the infamous chapters referred to, I said to him:

"After God, you have the first place in my heart since my mother's death, and you know it. I take you, not only as my benefactor, but also, as it were, as my father and mother. You will therefore tell me all I want to know in these my hours of anxiety, through which God is pleased to make me pass. To follow your advice, not to say your commands, I have lately consented to receive the order of sub-deacon, and I have in consequence taken the vow of perpetual celibacy. But I will not conceal the fact from you I had not a clear understanding of what I was then doing; and Desaulnier has just stated to me, that until recently he had no more idea of the nature of that promise, nor of the difficulties which we now see ahead of us in our priestly life, than I had.

"But Dens, Liguori and St. Thomas have given us notions quite new in regard to many things. They have directed our minds to the knowledge of the laws which are in us, as well as in every other child of Adam. They have, in a word, directed our minds into regions which were quite new and unexplored by us; and I dare say that every one of those we have known, whether in this house or elsewhere, who have made the same vow, could tell the same tale.

"However, I do not speak for them; I speak only for myself and Desaulnier. For God's sake, please tell us if we will be bound in conscience to speak in confessional, to the married and unmarried females, on such impure and defiling questions as are contained in the theologians before us?"

"Most undoubtedly, replied Rev. Mr. Leprohon; 'because the learned and holy theologians whose writings are in your hands are positive on that question. It is absolutely necessary that you should question your female penitents on such matters; for, as a general thing, girls and married women are too timid to confess those sins, of which they are even more frequently guilty than men, therefore they must be helped by questioning them.'

"But have you not," I rejoined, "induced us to make an oath that we should always remain pure and undefiled? For the theologians are unanimous that those questions put by us to our female penitents, together with the recital of their secret sins, will not act with such an irresistible power upon us that we will be polluted.

"Would it not be better for us to experience those things in the holy bonds of marriage, with our wives, and according to the laws of God, than in company with conversation with strange women? Because, if we are to believe the theologians which are in our hands, no priest—not even you, my dear Mr. Leprohon—can hear the confessions of women without being defiled."

Here Desaulnier interrupted me, and said: "My dear Mr. Leprohon, I concur in everything Chiniquy has just been telling you. Would we not be more chaste and pure by living with our lawful wives, than by daily exposing ourselves in the confessional in company of women whose presence will irresistibly drag us into the most shameful pit of impurity? I ask you, my dear sir, what will become of my vow of perfect

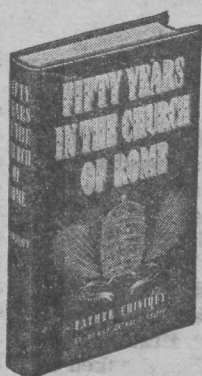
and perpetual chastity, when the seducing presence of my neighbor's wife, or the enchanting words of his daughter, will have defiled me through the confessional. After all, I may be looked upon by the people as a chaste man; but what will I be in the eyes of God? The people may entertain the thought that I am a strong and honest man; but will I not be a broken reed? Will God not be the witness that the irresistible temptations which will have assailed me when hearing the secret sins of some sweet and tempting woman, will have deprived me of that glorious crown of chastity for which I have so dearly paid? Men will think that I am an angel of purity; but my own conscience will tell me that I am nothing but a skilful hypocrite. For according to all the theologians, the confessional is the tomb of the chastity of priests! If I hear the confession of women, I will be like all other priests, in a dome, well painted and gilded on the outside, but within full of corruption."

Francis Desaulnier, just as he had foretold me, refused to be a priest. He remained all his life in the orders of sub-deaconate, in the College of Nicolet, as a Professor of Philosophy. He was a man who seldom spoke in conversation, but thought very much. It seems to me that I still see him there, under that tall crenelated tree, alone, during the long hours of intermission, and many long days during our holidays, while the rest of the students passed hither and thither, singing and playing, on the enchanting banks of the river Nicolet.

Desaulnier's fearless and energetic words had evidently made a very painful impression upon our superior. It was not a usual thing for his disciples in theology thus to take upon themselves to speak with such freedom as we both did on this occasion. He did not conceal his pain at what he called our unbecoming and unchristian attack upon some of the most holy ordinances of the Church; and after he had refuted Desaulnier in the best way he could, he turned to me and said: "My dear Chiniquy, I have repeatedly warned you against the habit you have of listening to your own frail reasoning, when you should only obey as a dutiful child. Were we to believe you, we would immediately set ourselves to work to reform the Church and abolish the confession of women to priests; we would throw all our theological books into the fire and have new ones written, better adapted to your fancy. What does all this prove? Only one thing, and that is, that the devil of pride is tempting you as he has tempted all the so-called Reformers, and destroyed them as he would you. If you do not take care, you will become another Luther.

"The Theological books of St. Thomas, Liguori and Dens have been approved by the Church. How, therefore, do you not see

FIFTY YEARS IN THE CHURCH OF ROME

BY
"FATHER"
CHINIQUY

475

Pages

\$3.75

Send Payment
With Order

Add 15c—Postage

For many years this book has enjoyed the reputation of being "the most sought-after book on the Roman Catholic Church." It has gone through more than 60 editions, and is today one of the classic exposures of Roman Catholic error.

the ridicule and danger of your position. On one side, then, I see all our holy popes, the two thousand Catholic bishops, all our learned theologians and priests, backed up by over two hundred millions of Roman Catholics drawn up as an innumerable army to fight the battles of the Lord; and on the other side what do I see? Nothing but my small, though very dear Chiniquy!

"How, then, is it that you do not fear, when with your weak reasoning you oppose the mighty reasoning and light of so many holy popes, and venerable bishops and learned theologians? Is it not just as absurd for you to try to reform the Church by your small reason, as it is for the grain of sand found at the foot of the great mountain to try to turn that mighty mountain out of its place? Or for the small drop of water to attempt to throw the boundless ocean out of its bed?

"Believe me, and take my friendly advice," continued our superior, "before it is too late. Let the small grain of sand remain still at the foot of the majestic mountain; and the humble drop of water consent to follow the irresistible currents of the boundless sea, and everything will be in order.

"Apart from those things, in your ordination you will receive a special grace which will change you into another man; and the Virgin Mary, to whom you will constantly address yourself, will obtain for you a perfect purity from her Son.

"The defilement of the flesh spoken of by the theologians, and which, I confess, is unavoidable when hearing the confession of women, must not trouble you; for they are not sinful, as Dens and Liguori assure us.

"But enough on that subject. I forbid you to speak to me any more on those idle questions, and, as much as my authority is anything to you both, I forbid you to say a word more to each other on that matter!"

(Continued next week, D. V.)

"Life And Ministry Of The Apostle Paul"

(Continued from page 1)

God. One day she told me how I offended her the very first day that she came to work, in that I had referred to her as a sinner. She had always had in mind that a sinner was somebody who had gone down to the very depths of social immorality, yet I would remind you that every individual is a depraved sinner in the sight of Almighty God. Listen:

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are ALL UNDER SIN: As it is written, There is NONE RIGHTEOUS, no, not one: There is NONE THAT UNDERSTANDETH, there is NONE THAT SEEKETH AFTER GOD. They are ALL GONE OUT OF THE WAY, they are together become unprofitable; there is none that doeth good, NO, NOT ONE." —Rom. 3:9-12.

Paul in summing up his contrast as to Jews and Gentiles, says that Jews and Gentiles all stand the same in God's sight. Neither could say that he is one whit better than the other because neither is righteous, neither understands, neither seeks after God. Instead, "they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

If you would search through all the human family and were to call the roll of every Jew and every Gentile in all the world, it would seem that you would find somebody that did good. It would seem that you would find somebody in all the human family that could rise up and say that Paul was mistaken, and that he made an error when he said "there is none that doeth good, no, not one." Yet such an individual is not to be found.

May I remind you that what Paul said two thousand years ago is just as true today—that if you

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. Do you teach infant damnation?

Definitely not.

2. If infants are saved apart from preaching, does that not mean the Word is not necessary?

The Word of God, preached to those of age, and empowered by the Spirit, is a means of revelation to these finite creatures. As for infants, God must also use some means of revelation to give them the truth. Whether this is done on earth or in glory, they still have some means of revelation whereby they come to a knowledge of Jesus Christ. Whatever that means of revelation is, it contains the same truth as the preached Word—that is, the truth that Christ is our Saviour. God has used various means of revelation—such as dreams, visions, the preached Word, etc.—through the years, yet all contain the same basic truth. Regardless of what the means has been, it has always been necessary, since God reveals His truth to finite creatures.

3. If infants are regenerated by the Spirit apart from the Word could not adults be also?

The querist is evidently a Hardshell and believes that the Spirit imparts a kind of life that does not include a knowledge of Christ as Saviour. This Hardshell "life" is void of love for Christ, the knowledge of Christ and faith in Christ. There is no such life found in the Bible. Wherever the Spirit of God gives life, it is a life that goes along with a knowledge of and faith in Christ. "He that hath the Son hath life; and he that hath not the Son hath not life." (1 John 5:12). Therefore, whatever kind of life the Spirit gives, the person receiving it has the Son of God. John 17:3 plainly shows that a "knowledge" of Christ is necessary to this life. Hardshell life is therefore nothing but a non-existent biological kind of life, for it does not have the knowledge of Christ. They teach that this knowledge comes later.

Thus the question is based on a false premise. No one is ever regenerated by the Spirit apart from some means of revelation, no, not even infants. However God reveals Christ to them and wherever it is done (either on earth or in glory), He still uses some means of revelation.

were to ask every Jew, of all the eighteen million Jews within the world, and if you were to ask all the millions of Gentiles within the world today, you would find that not one would be able to stand up and say that he was an individual that did good. Instead, when weighed by the

(Continued on page 3, column 3)

4. Do you think Christians should go to movies that are based upon Bible stories? (Such as The Ten Commandments)

Since becoming a Christian I haven't gone to religious movies but I did see quite a number of them in years past. As I look upon them, I can't say they give me any good spiritually. Since reading the Bible more carefully, I have discovered many things shown in the movies were either contrary to the Bible or not revealed in the Bible. While these movies might hurt one's character or even understanding of the Bible (I know the Book well), it does appear that a Christian should give any "aid and comfort" Hollywood in any way. Actually we believe Hollywoodite are guilty of a great sin, in my sight, for taking His Word and making merchandise of it in way that they have. They reap less punishment by sticking to their usual carnal subjects.

5. We are writing you regarding Herbert W. Armstrong. Is he to read after or listen to?

He is a rank heretic. He claims that he was the first man sent by Paul to preach the Gospel and believes the following heresies: salvation depends upon keeping law; no eternal hell; denies trinity; believes in baptism for salvation; Britain and America are the offspring of the Israelites and Old Testament prophecies of Judah and Israel apply to the Anglo-Saxon nations; universal church theory; falling out of grace; free-willism; denies predestination, election, and atonement; believes other heresies of like nature. So far as listening to him or reading his paper, it is only a waste of time. Any man who preaches the above heresies is definitely a false prophet and no Christian ought to give a minute's time to such a one.

6. I notice you refer quite often to the "Campbellites." I am a Christian and I wonder to whom you refer?

This querist doubtless is like a Campbellite who doesn't like to own his spiritual ancestors. I say this since most Campbellites like to parrot off the same question as the querist. But to answer the question: Campbellites are those who are within organizations that trace their origin to the movement led by Thomas and Alexander Campbell in the early 19th century. They call themselves by such names as "The Christian Church," "Church of Christ," and "Disciples of Christ." If you want a record of their history and a refutation of their heresies, order the book *Campbellism -- Its History and Heresies* (\$1.00).—BLR.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS

JOHN R. GILPIN

Editor-in-Chief

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 914.

SUBSCRIPTION RATES

One Year	\$2.00
Two years	3.50
Five years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

*All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Korea: My Progress And Plans

By C. W. BRONSON
Bethel Baptist Church
Phillipsburg, Kansas

Editorial Note: At our request Brother Bronson who recently returned through TBE his mission field of Korea, has written the following article giving the information concerning his matters relating to his plans. Read the article fully and prayerfully, beseeching the Lord on behalf of this God-called worker.

When my last article appeared in the Baptist Examiner, the Lord has blessed abundantly regarding my efforts in going to the mission field of Korea. The thought in mind that I would like to know what has been made, I will relate briefly what has been accomplished.

Oklahoma Church First To Give Support

The first response from any church was from Bible Baptist Church of Broken Arrow, Oklahoma. On May 8, I received a letter from them and my first response toward this work. This church has much joy to my heart and I am very thankful for their response. I had the privilege of visiting with this church and their pastor, Brother James Gayden, on August 5th.

Kansas Church Responds

The next church that responded to my article was the Westboro Church of Topeka, Kansas. I received a letter from this church on May 9th. On June 3rd, I had the opportunity of visiting with this church and her pastor, Brother Fred W. Phelps. We were in all and enjoyed this period of fellowship very much.

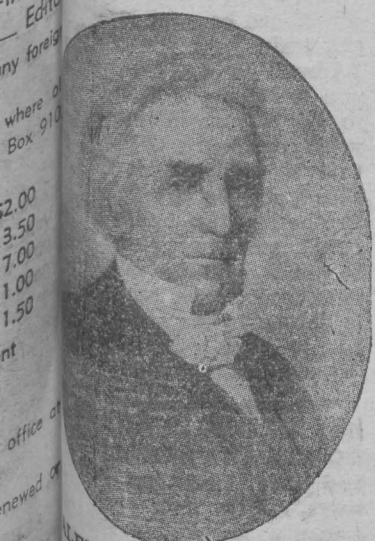
Georgia Churches Visited

While visiting the church in Broken Arrow, Oklahoma, I then visited the Baptist Tabernacle in Columbus, Georgia. Their pastor, Brother G. Gilmer, had written concerning visiting them. I had been previously contacted by two other churches in Georgia. I felt the Lord blessed my visit to this church, and as I enjoyed the fellowship very much.

Campbellism

ITS HISTORY AND HERESIES
By BOB L. ROSS
Chapters — 176 Pages
Leatherette Cover
PRICE \$1.00

Shows the origin of groups known as "The Christian Church," "Disciples of Christ," and "Disciples of Christ," and gives a refutation of their heresies.



ALEXANDER CAMPBELL
"Father Spirit" of Campbellism

After this, I held a meeting at the Rye Patch Baptist Church near Ludowici, Georgia. The fellowship with these brethren was truly pleasant and a bond of love was established between us. The Lord blessed and it will be difficult to forget their kindness.

Next, I held a meeting at Anti-



C. W. BRONSON

och Baptist Church in Jesup, Georgia. The pastor of this church, Eld. David S. West, is also pastor of Rye Patch Baptist Church. I felt that the Lord blessed us here also with His presence. I enjoyed the fellowship of these brethren and appreciated their hospitality. The difficult thing was to leave when the hour of parting came.

Visit To Missouri Church

After this, I went home for a very short time in order to pick up my family. We then visited with the Valles Mines Baptist Church near DeSoto, Missouri. We enjoyed the fellowship with these brethren and their pastor, C. C. McKinnon. Although this church is small and have problems enough, they are real friends of the Lord's work. I appreciated very much their spirit of fellowship and love of missions.

Bible Conference in Ashland

Last, but far from least, we attended the Bible Conference at Ashland, Kentucky. I appreciate very much the opportunity extended to me to represent the work there. The fellowship was very precious. Several brethren evidenced an interest in this work which the Lord has given me. We appreciate very much the labors of those whose efforts made this conference possible. Our thanks are to them and the family who kept us while there.

Let it should seem to be ungrateful, I should like to thank all of the brethren with whom I have visited for every kindness shown to me and my family. I pray the Lord's blessings on all of them.

Some Questions Answered

A number of questions are usually asked concerning this mission field and my particular intentions. Perhaps I can answer a few of them. If any others should occur to any of our readers, we would be happy to try to answer them.

One question that is generally asked is, "How long will it be before you go to Korea?" Of course, that depends upon the will of our Sovereign God. I am ready to go today, as far as my own will in the matter. However, we lack, above all, necessary funds. As soon as we have passage funds and a sufficient income on which to live, we plan on going.

That brings to mind another question: "How much will it cost to get there?" According to the travel agency at Dighton, Kansas, it will cost about \$1300 for the three of us to go by economy jet. In the long run this is the cheapest and most convenient. This does not, of course, include shipping household goods. We do not plan on shipping furniture or excessive household goods. It will be cheaper to buy them there.

I cannot answer the question,

"How much of an income will you need?" At least, I cannot give a definite answer. I hope we can get by on \$300 a month. Expenses are high, especially rent. However, we will try to get by on as little as possible. We do not expect to live in luxury, or even as well as we do here at home. We will be content with necessities.

Someone asked me: "What do you plan on doing when you get there; will you run up and down the street shouting your religion?" If it were necessary, I would. However, the Sovereign God who calls missionaries will also direct them in all wisdom. He will lead.

"Where do you first plan to go?" This question is sometimes asked. I have planned on going first to the capitol, Seoul, as I am somewhat familiar with this area. Also, they have, I believe, a language school there. I cannot preach in the Korean tongue yet; I cannot so much as hold a sensible conversation in it as yet. However, I feel I can learn it in a reasonable length of time. After that, we would endeavor to preach Christ where He is not known in some remote area.

Again, it is asked, "Will your family go with you?" I plan on taking my immediate family, that is, my wife and child. One person objected that it would be selfish to take them to such a place. However, being ignorant, as I suppose, of God's grace, such persons do not realize the importance of doing God's will and the necessity of missionary endeavor. God calls; we can only obey.

Several have asked, "How long do you plan on staying there?" Too me this is no pleasure cruise. As long as God shall give me sanity, physical strength and an open door there, so long shall I stay. I hope it will be for very many years to come; for a lifetime if He so wills. There is no retirement for a God-called missionary unless necessity removes him from the field.

I would appreciate the prayers of God's people in this work. I am still available to the churches and will count it a pleasure to visit with any of the brethren. We will appreciate any support. We have a fund set up for this purpose and those desiring to give may send gifts to:

Korean Mission Fund.
Bethel Baptist Church
Care Loren Anderson,
Phillipsburg, Kansas.

I would appreciate hearing from you. Pray for this work.

"Life And Ministry Of Paul"

(Continued from page 2)

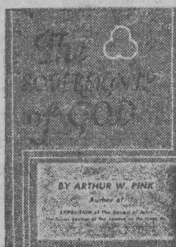
Bible, and examined in the light of the statements of the Scriptures, all of us would be compelled to admit that there was none of us that did good, no, not one.

Paul goes further to tell us of our depravity, for he says:

"And the way of peace have they not known: There is no fear

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK



320

Pages

\$3.75

Add 15c for Postage — Handling

If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

Seattle Baptists

During the month of July, John Jr. took his first vacation from the printing shop in thirteen years. Since his wife's people live on the west coast, he and his wife and four children went to Seattle.

While there they visited on two occasions with Brother Glen Tweet and the South Park Baptist Church, of which he is pastor, for a most enjoyable fellowship on both occasions.

On the Fourth of July Brother Tweet had an all-day service with a number of brethren preaching. John Jr. and wife attended this service and came home very much elated not only over the spiritual atmosphere of the day, but over the individuals whom they had met and heard preach.

It was on that day that the accompanying pictures were made.

In the picture below are Brother Tweet, his wife and children.

In the lower picture are: First Row, left to right, Edgar Lawson, B. W. Hall, A. A. Harris, DeWayne Harris, and B. H. Bibb. Second row, Eugene B. Barrow, W. L. Locke, Jim Blair, Ralph Doty, Lee Reynolds, Gilbert Hamilton, and Eldon E. Hall.

Fourth from the left in the lower picture is Brother Jim Blair, who is a member of Calvary Baptist Church in Ashland, but who lives at present in Sumas, Washington. We believe him to be a devout man of God, and thank God to have him as a member of our church.

SEATTLE PASTOR AND FAMILY



Elder Glen Tweet and family. Brother Tweet is pastor of the South Park Baptist Church in Seattle.

WEST COAST PREACHERS



This group of preachers were on hand for the special service at Brother Tweet's church. (See the above article for their identification).

of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and ALL THE WORLD MAY BECOME GUILTY before God."—Rom. 3: 17-19.

The Apostle Paul isn't leaving any loopholes for anyone. He isn't leaving any opportunities for individuals to escape his condemnation and his accusations. Rather, he says that if every man were tried by the law, he would become guilty, and that the law stops every mouth, so that no individual is able to say that he is living a life that is at all pleasing to God.

Here is an individual who tells about how good he is. You read to him the Ten Commandments, and what do those Ten Commandments say to him? They say, "Shut your mouth; you stand guilty before God."

Suppose a fellow says that so far as he is concerned he has no other god but Jehovah, yet the individual lives for the things of this world, and he gives his home, or his wife, or his children first place so far as his life is concerned. Then, beloved, that man has violated the first commandment, for a god is whatever you think the most of. So when you read to him the first commandment, that commandment would say to him, "Shut your mouth; you stand guilty in God's sight." Here is another individual who

says, "I have lived a perfect life all my life, and I have never violated the commands of God," yet the Bible says that if a man has even violated the commandments in thought, he stands just as guilty as though he had violated them in actuality. Therefore, every time you read these Ten Commandments, they are saying to Jews and Gentiles—to all alike, "Shut your mouth; you stand guilty in the sight of Almighty God."

Notice again what Paul says about our depravity:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

(Continued on page 4, column 3)

GLEANINGS IN EXODUS

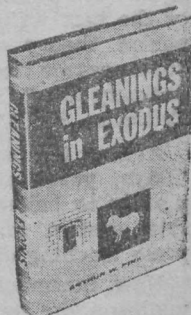
By

ARTHUR PINK

384 pages

\$4.50

Add 15c for postage-handling



This makes a nice companion volume to Pink's Gleanings in Genesis. There is nothing to surpass this book in its minute study of the Tabernacle, its furniture, etc.

How Long Were The "Days" of Creation?

(Extract from **All About The Bible** by Sidney Collett).

What, then, were the six days of Genesis 1? Were they natural days of twenty-four hours each, or lengthened periods corresponding to millions of years of our time?

It is a remarkable fact, as we have already seen, that many of the best authorities on Bible subjects tell us that, unquestionably, the six days of creation were really long periods.

1. We are told that the Scriptures themselves in various places do make use of the word 'day' to mean a period — e.g. Gen. ii: 4, "In the day that the Lord God made the earth and heavens"; Ps. xciv: 8, "The day of temptation in the wilderness," etc. — and we are further reminded that we ourselves constantly use the word in a similar sense, such as "the day of prosperity," "the day of adversity," etc.

2. We are, moreover, assured that an actual day of twenty-four hours cannot possibly be meant, inasmuch as the sun, which rules the day, was only made on the fourth day. So that one, otherwise a valuable writer, to whom I have often been indebted, says: "Before Day 4 there was, therefore, according to Scripture, no ordinary day and no ordinary night."

Let us, now, examine the evidence.

1. It is quite true that the word 'day' is frequently used to indicate a period, both in Scripture and in our own daily conversation. But in this connection there are two important facts to bear in mind:

(a) In every case where the word is so used in Scripture, its symbolic meaning is so clear that it is almost impossible to be misunderstood.

(b) Throughout the whole Scripture the word 'day' is never used to represent a lengthened period when a numeral is connected with it. In such cases days mean days and nothing more — whether it be the hundred and fifty days of the flood (Gen. viii: 3), or the forty days occupied by the spies (Num. xiii: 25), or the three days that Jonah was in the belly of the fish (Jonah i: 17); the forty days during which our Lord was seen after His resurrection (Acts i: 3), or the six days in which the Lord made heaven and earth (Exod. xx: 11). The same remark applies to our own use of the word.

2. As to there being no day before the sun, however much we may be accustomed in our finite experience to associate daylight with the sun, we need to remember that God, who made the sun and gave it its light, could as easily make both light and day without the sun; and, indeed, this is exactly what He did, as the Scriptures state; and it seems incredible that this should have been overlooked. Moreover, scientific men now know that light can be produced quite independently of the sun. Gen. i: 3 and 5, which records what took place three days before the sun appeared, tell us "God said, Let there be light; and there was light. . . . And God called the light **day**, and the darkness He called **night**." And it is not a little remarkable that some of the best writers who hold the period theory acknowledge that "this passage clearly indicates our ordinary day." (Bible and Modern Criticism, Sir R. Anderson).

Again, the same writer says "Days, years and seasons seem plainly to belong to our present solar system, and this is the express teaching of Gen. i:14."

Now, inasmuch as the sun was made on the fourth day (Gen. i: 14), our present solar system must have commenced then, and therefore, whatever may be said of the previous days, the fifth and sixth, like all after days, coming with-

in the compass of "our present solar system," must have been ordinary days of twenty-four hours each — a conclusion from which there seems to be no possible escape. And, therefore, it is only natural to assume, in the absence of any inspired word to the contrary, that the first four days must also have been days of twenty-four hours each — unless, indeed, we are prepared to face the absurdity that the first part of that first week of the world's history consisted of long periods covering millions of years each, while the latter part consisted of natural days of twenty-four hours each!

If we take the language of the Bible as it stands, it seems impossible to avoid the conclusion that the 'days' mentioned in Gen. 1 were nothing more than ordinary days, as we know them, of twenty-four hours each. The Jews have never regarded them as other than ordinary days.

Four things are mentioned in connection with these days, viz., there was light and there was darkness, there was evening and there was morning; and I contend that, in the absence of any inspired word to the contrary, we are bound by all known phenomena to regard such words as defining natural days as we know them, of twenty-four hours, one part of which was dark and the other part light.

The inspired writer further tells us that "God called the light day, and the darkness called He night" (Gen. 1:5), and so it has been ever since. We still call the light day, and the darkness we call night; "evening" and "morning," as at the first, being the natural accompaniments of day and night.

But if these days were immense geological periods, what is the meaning of the words 'evening' and 'morning,' 'day' and 'night'? Indeed, one would reverently ask what could have been the object of using terms which would only convey one meaning to our minds, and that a wrong one? Surely if God had meant 'ages' He would have said so, just as in Eph. 2:7 we read of "the ages to come."

Moreover, the very order of the expression, "the evening and the morning," and not "morning and evening," as we should write, shows again that they were natural days, calculated exactly as the Jews have ever since calculated them, for the Jews still reckon their days to commence from six o'clock in the evening.

Lastly, I submit that the period theory cannot possibly stand from a purely exegetical point of view. In Exod. 20:9-11 we have the actual words of Almighty God Himself, concerning which there can be no mistake, viz., "Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth . . . and rested the seventh day."

Now, in order to support the period theory of the creation 'days' it is necessary to do violence to the simplest law of exegesis, by saying that the word

'days' in one part of that short clause means one thing, and the identical word in another part of the same clause means something quite different; which on the very face of it is an impossible argument. Thus it seems as if this very discussion had been anticipated and provided for by the Holy Spirit. Mr. Pember is there right in saying: "It is clear that we must understand the six days of Creation to be periods of twenty-four hours each."

"Life and Ministry of Paul"

(Continued from page three)

Not an individual in this world has ever reached up to, or measured up to the glory of God. We have all fallen short of God's glory. Every one of us, without an exception, have fallen short of giving God the glory that is due unto Him. Beloved, I say to you, you can't read these verses without the realization that there is an inherent depravity about you, and that you stand guilty of sin in the sight of God.

Listen again:

"Because the CARNAL MIND IS ENMITY AGAINST GOD: for it is not subject to the law of God, neither indeed can be." — Rom. 8:7.

Beloved, your carnal mind, that is, your natural mind, the mind that you have to think with every day is at enmity against God. It can't be made subject unto the law of God. I say that your mind is definitely opposed to the principles of Almighty God.

Then read how Paul concludes by saying:

"So then they that are in the flesh CANNOT PLEASE GOD." — Rom. 8:8.

I ask you, are you in the flesh? Of course you are. So far as we are concerned, we are all fleshly human beings. The Word of God says that they who are in the flesh cannot please God. How old are you? Twenty? Thirty? Thirty-five? Forty years old? Then will you believe me when I say that you have never pleased God one single day of your life. You have never pleased God one single moment of your life if you are outside of Jesus Christ, for they that are in the flesh cannot please God. As a proof text of this, I turn to the book of Hebrews, which says:

"But without faith it is impossible to please him." — Heb. 11:6.

Brother, sister, if you have never exercised faith in the Lord Jesus Christ—if you have never believed on the Son of God with saving faith, then you have never pleased God one single time in your life.

Just think of the thousands of people who please their wives, or please their husbands, or please their friends, or please their relatives, or please their acquaintances but they have never yet pleased God one single time. A man came into our printing shop a few days ago, and I was very much impressed with him as I talked with him for some period of time. He had a very pleasing personality, and I am satisfied that individual has many, many friends so far as his acquaintances go within this world. After he had gone out, and having asked him if he were a saved man, and learned that he was not, I thought of this fact, he came in and pleased me; he made a very pleasing impression so far as I was concerned, and doubtless he would make a pleasing impression on every businessman that he would call on that day, yet not one time in forty years has he ever pleased God, for the Bible says that without faith it is impossible to please God.

Talk about depravity, we have it in the Word of God, for over and over again, we are told how depraved we really are. The Apostle Paul wrote to the churches of Galatia and said:

"But the scripture hath concluded all under sin." — Gal. 3:22.

Sometimes when a preacher is preaching, he will say, "And fin-

Patrick's Farewell To the Priest

The priest of the parish got up in the morn,
And he ordered his Clerk all the people to warn
Before his Tribunal each one should appear,
Where he sat as a God their "confessions" to hear.
Then Patrick rose up and sent the priest word
That his soul had escaped from the snare, like a bird
From the net of the fowler, and now he would tell
His reasons for bidding his "Reverence" farewell.
Farewell, and for ever, to teachers of lies!
I see your impostures as plain as the light;
You only can flourish in darkness and night.
Your merchandise now has no charms for me,
For the "pearl of great price" in the Scripture I see.
The joys that now fill me no language can tell,
So priest of the parish, I bid you farewell.
Farewell to your worship of pictures and stones!
Your rags and your relics, your rotten old bones!
Your images winking, your bleeding impostures:
Twenty "Ave Marias" for two "Pater-nosters,"
The Second Commandment you cunningly hide,
Idolatrous worship for Christians provide,
When mysteries Pagan and Jewish combine—
A mockery Satanic of worship Divine.
Farewell to the Mass, 'tis a blasphemous cheat!
What! worship a wafer that vermin may eat!
It grew in a field, it was threshed with a flail;
'Twas winnowed and fanned, and ground into meal;
'Twas boiled in a saucepan, and made into paste;
'Twas stamped with a figure—a cross and a man;
'Twas put on the fire, and baked in a pan—
"Masterpiece of Satan," chief work of hell,
To gods made of wafers, for ever farewell!
Farewell to your worship of muttering tone,
An offering of fools in a jargon unknown!
Your antics and turnings, your bowings and scraping,
Your postures and twistings, grimacing and aping!
By your rubbish the Word of the Lord you disguise,
And cheat all the world by your "refuge of lies."
Farewell to your cursing, your bludgeons and sticks,
The "Mother of Harlots," and Jezebel's tricks,
Go, stand on the necks of your minions and tools!
Go, blow out your candles on asses and fools!
I pity the slave who allows you control—
Who feels all the weight of your chains on his soul.
By the power of the Truth I have broken the spell,
So, priest of the parish, I bid you FAREWELL.

—Young People's Magazine

ally," but it isn't finally. He will say, "In the end," but it isn't the end. He will say, "In conclusion," but it isn't the conclusion, and he will keep on. God, beloved, just makes one conclusion, and His conclusion is that all are under sin.

Just think of that little one that God has given you into your home. That little boy or girl stands in God's sight as a sinner. How many times I have looked down upon my own loved ones when they were children, or I have looked down into the crib of a grandchild and I have asked this question, "Why did God ever allow sin to become a reality?" I don't know, beloved. I can't answer that question, but I tell you, every one stands as a depraved sinner in God's sight.

Notice again:

"And you hath he quickened, who were DEAD in trespasses and sins." — Eph. 2:1.

Every individual in this world is in the same state spiritually as a corpse in physically. Attend a funeral service and look down into the casket and see there the form of a loved one or a friend who has died. You realize that individual can't be called back to life. Although you might wish to bring that one back to life, and although you might try to do so, all your crying, all your tears, all your prayers could never avail to bring that one back to life again. Beloved, every person who

has not received Jesus Christ as his personal Saviour stands spiritually in God's sight in exactly the same condition as a dead man.

If you have not received Son as your Saviour, you are dead spiritually in the sight of God as a corpse is physically. You couldn't call a corpse back to life. It would take a miracle to bring such a one to life. It would take the power of God to bring a dead one to life. Beloved, the same power that it takes to bring a dead body back to life is the power that it takes to bring a dead soul to the Lord Jesus Christ. Therefore I say that we are just as dead spiritually, as helpless spiritually, as a corpse is physically.

Yes, beloved, this word "depravity" is an ugly word, for it certainly does reveal to us our spiritual estate is.

We read on within the Scriptures and find other words which tell us about our spiritual condition. Notice:

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even THEIR MINDS AND CONSCIENCE IS DEFILED." — Titus 1:15.

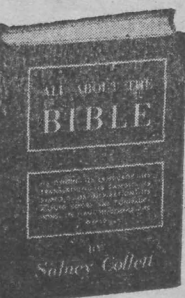
Haven't you heard people say that they were going to let their conscience be their guide? Beloved, you have a mighty power if you are going to let your conscience be your guide, for you can train your conscience to do anything you are concerned, all you have to do is just keep sinning so that your conscience will get so warped that it will say "Amen" to all the sin that you wish to commit. Brother, sister, believe me when I tell you that your conscience is not a reliable guide, because your conscience and your mind are defiled in the sight of God. Best, we are a depraved lot.

Listen again:

"Wherefore I was grieved with that generation and said, THE DO ALWAYS ERR in their hearts, and they have not known my ways." — Heb. 3:10.

Notice, Paul says that we always err in our hearts, and application of Calvinism, saved man, unsaved woman,

ALL ABOUT THE BIBLE



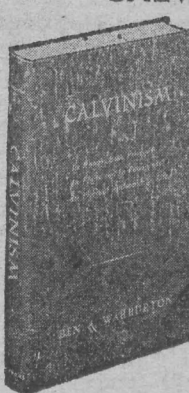
By
SIDNEY COLLETT

324 Pages
\$2.50

Send Payment
With Order
Add 15c—
Postage

This little book is one of the most popular volumes of its kind of all time, having gone through several editions. The author traces the Bible from its origin, through its many translations down to our present day.

CALVINISM



By
Benjamin Warburton

248
Pages

Price
\$3.00

No Retreat

In his book, "Divine Dynamite," out of print, J. E. Conant tells how Napoleon planned his campaign to defeat the Austrians at Marengo: "On the 20th of May, Napoleon was on the heights of St. Bernard. On the 14th of June, after work-
ing awful havoc among his foes, having sent Desaix forward the right, he advanced to consummate his plan of campaign. But Desaix was hindered by the suddenly swelling waters of the River Po, and Napoleon was compelled to stand on the field of battle and see his old guard going away. Just as the day was lost, Desaix came sweeping across the field at the head of his forces. He had with him a little drummer boy he had picked up on the streets of Paris. As the column halted, Napoleon shouted to the boy, 'Beat retreat.' But the boy never retreated. Again Napoleon shouted, 'Again, beat a retreat!' The boy stepped forward, and

grasping his drumsticks a little tighter, he said, 'Sir, I don't know how. Desaix never taught me that. But I can beat a charge. Oh, I can beat a CHARGE that would make the DEAD fall into line. I beat that charge once at Mount Tabor; I beat it at the Bridge of Lodi, and I beat it at the battle of the Pyramids. Shall I beat it here?'

"Napoleon turned to Desaix, and said, 'We are beaten; what shall we do?'

"Desaix said, 'Beat them! There is time enough yet to win a victory. The charge! The old charge of Lodi and the Pyramids!'

"And a moment later, following the gleaming sword of Desaix and the furious roll of the boy's drum, his forces swept down on the hosts of Austria, drove the first line back upon the second, and the second upon the third, and though many of them died, Napoleon's line never faltered!

"And when the smoke of battle cleared away, the boy could still be seen in the front of the line, beating his furious charge.

"Oh hosts of the living God! By the sweeping victories of the early centuries, and the decreasing conquests of modern days; by the appalling crisis of a badly-weakened church, and a fast-advancing world; by the tragic cries for deliverance arising from millions whom Satan has taken captive at his will--

"The nail-scarred and blood-stained Son of God is thundering the challenge to His battered and retreating army--to accept the unconquerable re-enforcement of POWER FROM ON HIGH--Luke 24:49; Acts 11:8--unsheathe the Sword of the Spirit, which is the Word of God--and ADVANCE TO CONQUEST in the strength of that Almighty Arm that never knew defeat!

"There are too many victories inscribed on His banners for His army to falter and flee when the day grows darker! Hosts of the God of battles, follow Him Who knows not how to retreat, and--on with the charge!"

always err in your hearts, and furthermore, you have not known God's ways. The fact of the matter is, you can't know God's ways until God reveals Himself to you. Go back to the Old Testament for an illustration in this respect. Do you remember the time when Eli was the high priest? He had two sons, Hophni and Phinehas, who were ungodly and immoral. Eli had put them into the ministry. God hadn't done the result was that they certainly weren't pleasing to God, to their father Eli, nor to the Lord. They caused the people to sin. The Word of God tells us the day came when the ark of the Lord was captured in battle, and Hophni and Phinehas were slain. When the servant ran with a message as to the results of the battle, how that they had lost the battle to the Philistines, and how Hophni and Phinehas were dead, the old priest Eli fell over in death. Then the news was brought unto the wife of Phinehas, who was on to give birth of a child, when she heard how the battle had gone against Israel, how the ark had been captured, that her husband was dead, that her other-in-law was dead, and that her father-in-law had died when he heard the news of the battle, she gave birth prematurely to a child. She died but the child lived, and in her death she named that child Ichabod, which means, "the glory has departed."

the fact that he was a sinner, a drunken wretch, in need of salvation, and was on the road to Hell. Why was it? Simply because he was a depraved human being. Even though he was depraved, he didn't like that word "depravity." It was an ugly word to him to refer to him as a sinner, or a wretch, or one that was in need of salvation.

II

JUDGMENT.

We read:

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will JUDGE THE WORLD in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."--Acts 17:30, 31.

"In the day when GOD SHALL JUDGE THE SECRETS of men by Jesus Christ according to my gospel."--Rom. 2:16.

Notice, the secrets of men will be judged.

I ask you, do you have anything in your life that is purely a secret so far as you are concerned? Well, actually in the sight of God there is nothing secret, for God sees everything that you and I ever do. There is nothing that is held as a secret from Almighty God, and at the time of the judgment He is going to judge the secret things of our lives.

Listen:

"And as it is appointed unto men once to die, but AFTER THIS THE JUDGMENT."--Heb. 9:27.

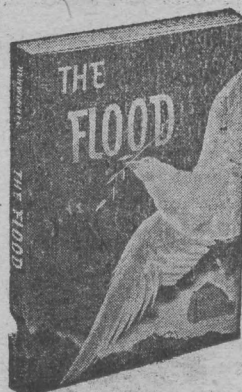
Beloved, out yonder, maybe 50 or 60 years, or maybe even tonight, you are going to die. Do you know what the next thing is after that? It is the judgment. It is appointed unto you to die,

THE FLOOD

By Alfred M. Rohwinkel

371
Pages

Price:
\$1.95



A marvelous volume, furnishing the reader with an arsenal of Scriptural and scientific evidences relating to the origin of man, the age of the earth, etc.

and it is likewise appointed that you are going to be judged.

Now that is an ugly word. You don't like to be reminded of the fact that you are going to be judged. You don't like to be reminded of the fact that there is a judgment coming, yet it is true. Every man outside the Son of God as a Saviour is going to come before God in the judgment, to be judged for his sins.

The Apostle Paul goes further and says:

"To the general assembly and church of the firstborn, which are written in heaven, and to God THE JUDGE OF ALL."--Heb. 12:23.

Now I'll not discuss the general assembly or the church of the firstborn, but I want you to notice that this verse tells us every man is going to come before God the Judge of all. When you come before a judge in this world, it is one human being standing before another. When Paul was tried before the various judges of his day, instead of it being Paul before each of them, it ended up that it was actually each of them before Paul, because Paul became the prosecutor. In every instance, that was true in the life of the Apostle Paul. To come before an earthly judge doesn't mean much, but one day every man is going to stand in the presence of God, the Judge of all.

III

HELL.

The Apostle Paul said:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."--II Thess. 1:7-9.

Men sinned in the Garden of Eden, and as a result of their sin, they died physically, and they died spiritually. What is the ultimate result? There is a Hell awaiting every man outside of Jesus Christ.

Nobody likes to think about Hell. Nobody wants to think that he is going to Hell. I dare say that if you were to walk out of this building and speak to one hundred people between now and midnight, not one of them would tell you that he expected to go to Hell, but somewhere along the way he plans that there shall be a change in his life, and he anticipates there is going to be a different life for him after while. No man in his right mind wants to go to Hell, yet Hell is out there before us, awaiting every man outside Jesus Christ.

That is a ugly word, isn't it, just to think of the fire and brim-

stone; just to think of the pain of consciousness in Hell; just to think how "their worm dieth not"; just to think of the fires themselves that burn, but can never be put out; just to think of all the suffering that men shall undergo in Hell. I tell you, beloved, it is a fearful word.

I held a revival years ago when I was a boy preacher, and twice during that revival meeting I preached on the subject of Hell. Afterwards, one man said, "Well, I just didn't think much of Brother Gilpin's preaching, for he talked too much about Hell." Well, beloved, I could understand why he felt that way; he just didn't want to know about his future home. He just didn't want to know where he was going, and

man outside of Jesus Christ. Believe me, beloved, you are a depraved human being. There is a judgment day coming, and beyond the judgment there is a Hell awaiting the man who is outside the Lord Jesus Christ.

CONCLUSION

In view of the fact that you are depraved, and in view of the fact that there is a judgment day coming and a Hell awaiting you beyond the judgment, you can easily understand why the last part of my text is the precious part of it. It says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Since we are dead; since we are depraved; since we are subjects of Hell, and we are going

DECEPTIVE PRIZE



what his condition was going to be. Naturally, he didn't like to hear about Hell.

I say to you, Hell is an ugly word. It is a disturbing word to the carnal mind when a man realizes that he is depraved and that Hell is awaiting him just around the corner.

If you will go back to the early chapters of Genesis, you will find that sin entered the human family, death came as a result of sin, and accordingly thus growing out of that experience of sin and death we have these three words--depravity, judgment and Hell--each of which have come down to us with an ugly connotation. They strike fear in the hearts of every

to come before God at the judgment, we stand utterly helpless and impotent in God's sight.

Therefore He had to deal with us in grace. No wonder Paul said: "Thanks be unto God for his unspeakable gift."--II Cor. 9:15.

Beloved, it is unspeakable. Just to think that you who were dead and depraved, who had judgment and Hell awaiting you, that God gave to you a revelation of Jesus Christ. One day the Son of God became real to you as your Saviour, and like Paul, those of you who are saved can say, "Thanks be unto God for his unspeakable gift." I say, beloved, God had to deal with us in grace. Otherwise, (Continued on page 8, column 3)

"Ekklesia"--The Church Not Universal and Invisible

By
Bob L. Ross

Contents

- ☆ "Ekklesia"--The Church
- ☆ An Examination of Scriptures Often Cited As Referring to a "Universal, Invisible Church" (Matt. 16:18; Acts 2:47, 9:31, 20:28; I Cor. 12:13, 12:28, 15:9; Eph. 1:22, 23, 4:4, 3:10, 2:19-22, 3:21; 5:22, 23; Heb. 2:12; 12:22-24; I Tim. 3:14, 15; I Pet. 2:51).
- ☆ The Evils of the "Universal, Invisible Church" Theory
- ☆ The Use of "Ekklesia" in Classic Greek and the Septuagint
- ☆ The Word "Ekklesia" in the King James New Testament

72 Pages (Book-Size)

50c each

5 Copies--\$2.00

10 or more--30c each

POSTPAID

Payment must accompany order



The above is definitely an understatement. Offerings for the month of July amounted to approximately only 26% of our expenditures. While in the month of August we were able to break even, in the month of September our offerings and subscriptions amounted to approximately 32% of our expenditures.

Summertime always brings a drop-off in support—especially following our Rally Day. However, offerings of recent date have been very low, and we now stand in need of a boost in behalf of the paper.

But I am not complaining. I am most thankful for you who have sent in offerings this year of 1962—especially during the summer. Everyone who has done so has surely endeared himself to us—especially since our offerings have been so few and so small. There have been about 600 individuals and churches who have contributed toward our ministry since the first of January. I want each of these especially to know that we appreciate the help that you have given us. There should be many others of our thousands of readers who could aid the paper in a special way at this time.

I want you to pray for us especially, and I want to ask for your contributions in behalf of our printed ministry as God enables you, and leads you.

Please don't let that old fellow at the top of this page scratch any longer at our door.

Yours for the truth,

JOHN R. GILPIN

The 2nd Commandment

(Continued from page one)
would not the prince take it in disdain? What greater disparagement to the infinite God than to represent Him by that which is finite; the living God, by that which is without life; and the Maker of all by a thing which is made?

1. To make a true image of God is impossible. "God is a spiritual essence, and, being a Spirit, he is invisible." (John 4:24). "Ye saw no similitude in the day that the Lord spake with you out of the midst of the fire." (Deut. 4:15). How can any paint the Deity? Can they make an image of that which they never saw? Quod in-

visible est, pigni non potest. ("Ye saw no similitude.") It is impossible to make a picture of the soul, or to paint the angels, because they are of a spiritual nature; much less can we paint God by an image, who is an infinite, uncreated Spirit.

2. To worship God by an image, is both absurd and unlawful.

(1) It is absurd and irrational: for, "the workman is better than the work," "He who buildeth the house hath more honour than the house." (Heb. 3:3). If the workman be better than the work, and none bow to the workman, how absurd, then, it is to bow to the work of his hands! Is it not an absurd thing to bow down to the king's picture, when the king himself is present? It is more so to bow to an image of God, when God Himself is everywhere present.

(2) It is unlawful to worship God by an image. Image-worship is expressly against the letter of Scripture. "Ye shall make no graven image, neither shall ye set up any image of stone to bow down to it." (Lev. 26:1).

"Neither shalt thou set up any image which the Lord thy God hateth." (Deut. 16:22).

"Confounded be all they that serve graven images." (Psalm 97:7). Do we think to please God by doing that which is contrary to His mind, and that which He has expressly forbidden?

(3) Image worship is against the practice of the saints of old. "Josiah, that renowned king, destroyed the groves and images." (II Kings 23:24). Constantine abrogated the images set up in temples. The Christians destroyed images at Basil, Zurich, and Bohemia. When the Roman emper-

ors would have thrust images upon them, they chose rather to die than deflower their virgin profession by idolatry; they refused to admit any painter or carver into their society, because they would not have any carved statue or image of God. When Seraphion bowed to an idol, the Christians excommunicated him, and delivered him up to Satan.

APPLICATION

The Church of Rome is re-proved and condemned, which, from the Alpha of its religion to the Omega, is wholly idolatrous. Romanists make images of God the Father, painting Him in their church windows as an old man; and an image of Christ on the crucifix; and, because it is against the letter of this commandment, they sacrilegiously blot it out of their catechism, and divide the tenth commandment into two. Image-worship must needs be very impious and blasphemous, because it is giving the religious worship to the creature which is due to God only. It is vain for Papists to say, they give God the worship of the heart, and the image only the worship of the body; for the worship of the body is due to God, as well as the worship of the heart; and to give an outward veneration to an image is to give the adoration to the creature which belongs to God only. "My glory will I not give to another." (Isa. 48:11).

OBJECTIONS

Objection 1: The Papists say they do not worship the image, but only use it as a medium through which to worship God. (Ne imagine quidem Christi in quantum est lignum sculptum ultra debere reverentiam.—Aquinas).

Answer 1. Where has God bid-

den them worship Him by an effigy or image? "Who hath required this at your hands?" (Isa. 1:12). The Papists cannot say so much as the devil, Scriptum est: It is written.

2. The heathen may bring the same argument for their gross idolatry, as the Papists do for their image-worship. What heathen has been so simple as to think gold or silver, or the figure of an ox or elephant was God? These were emblems and hieroglyphics only to represent Him. They worshipped an invisible God by such visible things. To worship God by an image, God takes as done to the image itself.

Objection 2. But, say the Papists, images are laymen's books, and they are good to put them in mind of God. One of the Popish Councils affirmed, that we might learn more by an image than by long study of the Scriptures.

Answer: "What profiteth the graven image, the molten image, and a teacher of lies?" (Hab. 2:18). Is an image a layman's book? Then see what lessons this book teaches. It teaches lies; it represents God in a visible shape, who is invisible. For Papists to say they make use of an image to put them in mind of God, is as if to say a wife keeps company with another man to put her in mind of her husband.

Objection 3. But did not Moses make the image of a brazen serpent? Why, then, may not images be set up?

Answer: That was done by God's special command. "Make thee a brazen serpent." (Num. 21:8). There was also a special use in it, both literal and spiritual. What! does the setting up of the image of the brazen serpent justify the setting up images in churches? What! because Moses made an image by God's appointment, may we set up an image of our own devising? Because Moses made an image to heal them that were stung, is it lawful to set up images in churches to sting them that are whole? Nay, that very brazen serpent which God himself commanded to be set up, when Israel looked upon it with too much reverence, and began to burn incense to it, Hezekiah defaced, and called it Nehushtan, mere brass; and God commanded him for so doing. (2 Kings 17:4).

Objection 4. But is not God represented as having hands, and eyes, and ears? Why may we not, then, make an image to represent Him, and help our devotion?

Answer: Though God is pleased to stoop to our weak capacities, and set Himself out in Scripture by eyes, to signify His omniscience, and hands to signify His power, yet it is absurd, from such metaphors and figurative expressions, to bring an argument for images and pictures; for, by that rule, God may be pictured by the sun, and the element of fire, and by a rock; for He is set forth by these metaphors in Scripture; and sure, the Papists themselves would not like to have such images made of God.

QUESTIONS

Question 1: If it be not lawful to make the image of God the Father

IMMORTALITY

By Loraine Boettner



161

pages

Price

\$2.50

There are three general headings to this book: physical death, immortality, the intermediate state.

This is a very helpful book on one of the most interesting themes to mankind.

er, yet may we not make an image of Christ, who took upon Him the nature of man?

Answer: No. Epiphanius, seeing an image of Christ hanging in church, brake it in pieces. It is Christ's Godhead, united to His manhood, that makes Him to be Christ; therefore to picture His manhood, that when we cannot picture His Godhead, is a sin, because we make Him to be a half Christ — we separate what God has joined, we leave out that which is the chief thing which makes Him to be Christ.

Question 2: But how shall we conceive of God aright, if we must not make any image or resemblance of Him?

Answer: We must conceive of God spiritually. 1. In His attributes—His boldness, justice, goodness — which are the beams of His divine nature shining forth. 2. We must conceive of Him as he is in Christ. Christ is the "Image of the invisible God" in the wax we see the print of the seal. (Col. 1:15). Set the eyes of your faith on Christ-God — "He that hath seen me, hath seen the Father." (John 14:9).

APPLICATION

Take heed of the idolatry image-worship. Our nature is prone to this sin as dry wood takes fire; and, indeed, what need of so many words in the commandment: "Thou shalt not make any graven image, or the likeness of anything in heaven, earth, or water," sun, moon, stars, male, female, fish; "Thou shalt not bow down to them." I say, what need of so many words, but to show how subject we are to this sin of false worship? It concerns us therefore, to resist this sin. When the tide is apt to run with great force, there we had need to make the banks higher and stronger. The plague of idolatry is very infectious. "They were mingled among the heathen, and served their idols." (Psalm 106:35, 36). It is my advice to you, to avoid occasions of this sin.

1. Come not into the company of idolatrous Papists. John the vine would not be in the field where Cerinthus the heretic was.

2. Go not into their chapels to see their crucifixes, or hear mass. As looking on a harlot draws to adultery, so looking on the idolatrous places they come, or what temptations they expose themselves; but you who have treasure of good principles in you, take heed the popish priests do not rob you of them, and file you with their images.

3. Dare not join in marriage with image-worshippers. Though Solomon was a man of wisdom, his idolatrous wives drew his heart away from God. The people of Israel entered into an oath and curse, that they would not give their daughters in marriage to idolaters. (Neh. 10:30). For a Christian and Papist to marry is to be unequally yoked (2 Cor. 6:14); and there is more danger that the Papist will corrupt the Christian than hope that the Christian will convert the Papist. Mingle wine and vinegar, and vinegar will sooner sour the wine than the wine will sweeten the vinegar.

4. Avoid superstition, which is a bridge that leads over to Rome. Superstition is bringing any ceremony, money, fancy, or innovation into God's worship, which He has appointed. It is provoking God, because it reflects much upon His honours, as if He were not wise enough to appoint the manner of His own worship. He hates such strange fire to be offered in His temple. (Lev. 10:1).

A ceremony may in time lead to a crucifix. They who contend for the cross in baptism, why not have the oil, salt, and cream as well, the one being as ancient as the other? They who are for the other? They who are for the other? (Continued on page 7, column 1)

AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS

By W. E. Vine

Price: \$10.95

(Add 25c for postage-handling)



Actually, this is what most people look for in a "Bible Dictionary," but most of the Bible dictionaries are more like encyclopedias. In this work, words are truly defined; not merely the English words, but the Greek words. And one who knows nothing about Greek will have no trouble, for the words are arranged as they are in the English.

PRAYER

"MORE THINGS ARE WROUGHT BY PRAYER
THAN THE WORLD DREAMS OF."—TENNYSON

THEREFORE I SAY UNTO YOU, WHAT THINGS SOEVER
YE DESIRE, WHEN YE PRAY, BELIEVE THAT YE RECEIVE
THEM, AND YE SHALL HAVE THEM" — MARK 11: 24

Yours truly,
Walter B. Branning

(Continued from page six)

That you may be preserved
from idolatry and image-worship:

3. *Pray that God will keep you.* Though it is true, there is nothing in an image to tempt (for if we pray to an image, it cannot hear, and if we pray to God, by an image, He will not hear), yet we know not our own hearts, or how soon we may be drawn to vanity, if God leaves us. Therefore pray that you be not enticed by false worship, or receive the mark of the beast in your right hand or

4. Let us bless God, who has given us the knowledge of His truth; that we have tasted the honey of His word, and our eyes are enlightened. Let us bless Him that He has shown us the pattern of His house, the right mode of worship; that He has discovered to us the forgery and blasphemy of the Romish religion. Let us pray that God will preserve pure ordinances and powerful preaching among us.

You may feel rather confident at the present time and you do not think very seriously upon the matter of death. But I'm sure you would not try to gainsay the fact that you will die. May God shake your soul and make you realize that there is such an experience for you and may He lead you to His Son for salvation.

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14).

Every time one of our loved ones passes out of this life, death comes to us and again says, "Life is short."

III. The Weakness of Man

"For all flesh is grass, and all glory of man as the flower of grass. The grass withereth, and the flower falleth away." (I Peter 1:24)

When we come to bury some one, we think back and we say, "Why, I remember what a specimen of health he was. I remember how strong, how powerful he was." Yet now look upon him! The glory of man has withered. The flower has fallen away.

I've often thought of how weak we all are. Why, even germs which cannot even be seen, ex-
(Continued on page 8, column 1)

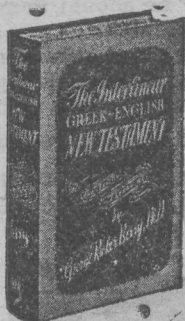
CHANGE OF ADDRESS

A recent hike has been made by the Postal Department on their notification of changes of address. Therefore, you will save this paper money by letting us know in advance your change of address, rather than leaving this to the Post Office. Please fill out this form, clip and mail (or else notify us by card or letter).

Old Address.....

New Address.....

By George Ricker Berry



A very helpful volume for the English student. Also contains a Lexicon. In this book, the reader has the Greek text and the English translation right before his eyes.

\$5.95

Add 25c for postage. Payment must accompany order.
Order From Our Book Shop

CHRIST'S SUFFERINGS FOR SIN

WHAT a doleful voice I hear!
What a garden-scene is there!
What a frightful ghastly flood,
Jesus weltering in His blood!

Groaning on the ground He lies,
Seems a slaughtered sacrifice;
Tells me with a feeble breath,
"Sorrowful; yea, unto death."

How His eyes astonished are!
Sure they witness conflict near;
On His face what sadness dwells!
Sure He feels a thousand hells.

O my Jesus! Let me know
What has brought this heavy woe;
Swords are piercing through Thy heart;
Whence arose the torturing smart?

Sinner, thou hast done the deed,
Thou hast made the Saviour bleed;
Justice drew its sword on Me,
Pierced My heart to pass by thee.

Now I take the deadly cup;
All its dregs am drinking up;
Read My anguish in My gore,
Look and pierce My heart no more.

O thou bleeding love divine!
What are other loves to Thine?
Theirs a drop and Thine a sea,
Ever full and ever free.

If I loved my Lord before,
I would love Him ten times more;
Drop into His sea outright,
Lose myself in Jesus quite,
—J. BERRIDGE

Lessons From Death

(Continued from page 7)

cept under powerful microscopes, are capable of throwing us for a flip. We can take our exercises, eat our proper foods, sleep exactly as we should, yet along comes some flu bug and down we go. We are truly weak creatures.

Even while we give an appearance of being in the prime of our strength, we are only in the process of dying. Our body gradually wears away; we have various pains and aches; soon we must "retire" from work; then we hobble around on a cane; finally we slump down into an easy chair to wait for death's arrival.

IV. Life After Death

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died,

and was buried; and in hell he lift up his eyes, being in torments" (Luke 16:22, 23).

Every time a person dies, we have a reminder of the fact that there is another life out beyond this life.

People get wrapped up in life to the extent that they forget about the future. They tuck away thoughts of the future in the closets of their minds and it takes a death to remind them of the future life. That is one reason why death is such a dreaded experience to many—they just do not like to think about life beyond. But friend, you need the lesson and may God use death to teach you thoroughly that when you leave this world there is a Paradise for believers in Christ and a place of torment for Christ-rejectors.

V. The Need of Christ

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23).

Why do men taste death? Why don't we live forever?

"As by one man sin entered into the world, and death by sin" (Romans 5:12). Physical death, as well as spiritual death, is the result of sin.

Therefore, when we behold the lifeless body of a loved one, we should recall that the consequences of sin are terrible. What Adam brought upon us is dreadful.

But at the same time we should realize the necessity for an atonement for sin. We should realize our need of Christ. Since we are all sinners, since we all die, since there is life after death, we ought to consider our need of Christ. We dare not go into eternity without an atonement for our sins! And we dare not look to any other than Christ to fulfill that need.

VI. The Blessedness of Dying in Christ

"Precious in the sight of the Lord is the death of his saints" (Psalms 116:15).

Actually, only those who are left behind sorrow at the death of a saint of God. God doesn't have any sorrow, for He has called one of His own children home to be with Him. The angels have no sorrow, for they are the heavenly ushers who gather up the soul of the saint and give him a glorious entry in-

to God's presence. The saint does not sorrow, for as Paul points out, "To die is gain"; it is far better to "depart and be with Christ" (Philippians 1:21, 23).

Thus, only those left behind are sorrowful. I don't say that we shouldn't be sorrowful, but we need not sorrow as those who have no hope. Surely, we shall feel an empty place in our lives, we shall miss the one who goes on to glory; but let us think about reunion day. We, too, shall leave this world and there'll be a glad reunion of God's people.

"Blessed are the dead that die in the Lord" (Rev. 14:13).

VII. Resurrection to Come

As the body is lowered into the grave, the question might arise, "This dead man—shall he live again? Will this body ever come to life?"

Is not this the same question that Job asks in 14:14? "If a man die, shall he live again?" Job answered his own question by saying, "All the days of my appointed time will I wait, till my change come."

But our Lord also answers this question for us. We do not have to depend upon one's opinion or theory, but we have our Lord's own word. He says, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25).

Likewise, the Holy Spirit, through Paul, tells us "this corruptible (body) must put on incorruption, and this mortal must put on immortality" (I Cor. 15:53).

Conclusion

I also like to think that death asks each of us a question each time we come face-to-face with it. That question is: "Are you ready to die?" Have we passed out of condemnation into life by faith in the Son of God? If so, we are ready to go. If we have Christ as our Lord we have no fear of death. Death and the grave are defeated. Why should we have any dread or fear of that which only serves to give us an entrance into the presence of our Saviour?

Are you, reader, ready to go?

"Life And Ministry Of Paul"

(Continued from page five)

we would have all gone to a Devil's Hell.

Years ago, I was in an Ohio town and I visited a steel mill, and I was impressed most unusually. As I recall, the building was several blocks in length, and all the time the men were working, there was a crane overhead, that kept passing from one end of the building to the other, where they were working. It was a crane that carried an electric magnet. They called it the sweeper. As it would pass from one end of that building to the other, this sweeper with its electric magnet would pick up all those steel filings that otherwise would have been wasted and would carry them back to the end of the building. When this magnet was de-magnetized, these shavings would drop into the furnace where they were heated and where they would come forth as molten metal. When I passed through that building as a boy preacher, I was impressed as to how nothing was wasted because of the power of that electric magnet. As I walked out of that building I thought how our lives are broken and wasted, and as a result of sin and the death that came, we are depraved human beings, and are in danger of the judgment, and Hell to follow. The only way that you and I could ever be saved is that the power of God come down, pick us up, remelt or remold us, and make us over, all to the praise of His grace. No wonder Paul said, "Thanks be unto God for his unspeakable gift."

Beloved, there isn't anything you can do whereby you can change your life. Only God can change it. You can sing His praise

to night, and tomorrow, and through all the tomorrows to come, and through a never-ending eternity only because of what He has done for us in spite of our depravity, in spite of the fact that we are spiritually dead, in spite of the fact that we have a judgment and Hell awaiting. We'll sing His praise eternally because of what He has done in our behalf.

May God bless you!

Divine Pardon

(Continued from page one)

ing grace, mercy's message is still proclaiming —

"For while the lamp holds out to burn,

The vilest sinner may return."

Unutterable mercy! There is no sinner out of hell so black that God can not wash white. There is not out of the pit one so guilty that God is not able and willing to forgive him; for he declares the wondrous fact — "I, even I, am he that blotteth out thy transgressions."

Notice once more, that it is a present forgiveness.

It does not say I am he that will blot out thy transgressions, but that blotteth them out now. There are some who believe, or at least seem to imagine, that it is not possible to know whether our sins are forgiven in this life. We may have hope, it is thought, that at last there will be a balance to strike on our side.

But this will not satisfy the poor soul who is really seeking pardon, and is anxious to find it; and God has therefore blessedly told us, that he blotteth out our sin now; that he will do it at any moment the sinner believes. As soon as he trusts in his crucified God, all his sins are forgiven, whether past, present, or to come. Even supposing that he is yet to commit them, they are all pardoned. If I live eighty years after I receive pardon, doubtless I shall fall into many errors, but the one pardon will avail for them as well as for the past.

Jesus Christ bore our punishment, and God will never require at my hands the fulfillment of that law which Christ has honored in my stead; for then would there be injustice in heaven: and that be far from God. It is no more possible for a pardoned man to be lost than for Christ to be lost, because Christ is the sinner's surety. Jehovah will never require my debt to be paid twice. Let none impute injustice to the God of the whole earth: let none suppose that he will twice exact the penalty of one sin. If you have been the chief of sinners, you may have the chief of sinner's forgiveness, and God can bestow it now.

I cannot help noticing the completeness of this forgiveness.

Suppose you call on your creditor, and say to him, "I have nothing to pay with."

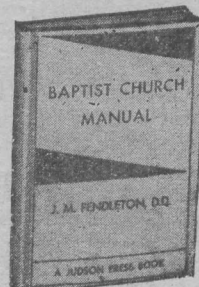
"Well," says he, "I can issue a charge against you, and place you in prison and keep you there."

You still reply that you have nothing and he must do what he can.

Suppose he should then say, "I will forgive all."

You now stand amazed and say, "Can it be possible that you will give me that great debt of a

J. M. PENDLETON'S CHURCH MANUAL



118 pages — \$1.50

Add 10c (Postage-handling)
Payment must accompany order.
ORDER FROM OUR BOOK SHOP

thousand pounds?"

He replies, "Yes, I will."

"But how am I to know it?"

There is a bond: he takes and crosses it all out and hands it back to you, and says, "There is full discharge, I have blotted all out."

So does the Lord deal with penitents. He has a book in which all your debts are written: he crosses out the handwriting with the blood of Christ, and the ordinances which are there written against you. The bond is destroyed, and he will not demand payment for it again. The devil will sometimes insinuate to the contrary, as he did to Martin Luther, "Bring me the catalogue of your sins," said Luther; and he brought a scroll black and long. "Is that all?" said Luther.

"No," said the devil; and he brought yet another.

"And now," said the heavenly saint of God, "write at the top of the scroll: 'The blood of Jesus Christ His Son cleanseth from all sin.'" That is a full discharge.

Says one poor sinner, "What should God forgive me? I am sure there is no reason why he should for I have never done anything to deserve his mercy."

Hear what God says, "I am not about to forgive you for your own sake, but for my own sake."

"But, Lord, I shall not be thankful enough."

"I am not about to pardon you because of your gratitude, but for my name's sake."

"But, Lord, if I am taken into thy church I can do very little for thy cause in future years. I have spent my best days in the devil's service, surely the impurities of my life cannot be swept to thee, O God."

"I will not engage to forgive you for your sake, but for my own. I do not want you, as you do as well without you as without me; the cattle upon a thousand hills are mine; and if I pleased I could create a whole race of men for my service, who should be renowned as the greatest moral arches, or the most eloquent preachers, but I can do as well without them, as with them; and I forgive you therefore, for my own sake."

Is there not hope for a guilty sinner here?

It cannot be pleaded by any one that his sins are too great to be pardoned, for the amount of guilt is hereby put entirely out of consideration, seeing that God forgives not on account of the sin, but for His own sake.

Did you ever hear of a physician visiting a man upon a sick bed, when the poor man said, "I have nothing to give you for your attention to me?"

"But," says the doctor, "I do not ask for anything; I attend to you from pure benevolence; and moreover to prove my skill. It will make no difference to me how long you live, I love to try my skill, and let the world know that I have power to heal diseases. I want to get myself a name."

And so God says, I desire to have a name for mercy, so that the worse you are, the more God is honored in your salvation. Then to Christ, poor sinner, naked, filthy, poor, wretched, vile, lost, dead, come as thou art, for there is nothing required in thee except the need of him:

"This He gives you,
'Tis His Spirit's rising beam."
"For mine own sake," says God, "I will forgive."

(From New Park Street Pulpit Vol. 1, pages 185-187).

Are You Guilty?

(Continued from page one)
church who think nothing about leaving the services for weeks at a time. They are not concerned about the Lord's work, do nothing to support it during these weeks, and they SHOW NO SIGN OF SHAME when they return. They just sit down at the Lord's table and start eating again with no word of apology or explanation. ARE YOU GUILTY OF THIS? (Author Unknown)

Send TBE To the Lost

Each week we intend to carry at least one message on page one directed especially to the lost. We hope our readers will send TBE to some lost person and ask God to bless His Word to the salvation of lost souls. Won't you be a witness for the Lord by this means?

SPECIAL RATE:
\$1.00 PER YEAR

USE THE FOLLOWING
SUBSCRIPTION BLANK

Name

Address

Your Own Name

Address

If you wish to send more, use a separate sheet.